in Eastern Europe. While the Jews of France and Germany —barely 1 per cent of the population—had, in the course of the nineteenth century, adopted the language of the country, the majority of Jews in Eastern Europe, where they formed from 5 to 15 per cent of the population, still spoke their native Yiddish and had only a very slight knowledge of the State language. Only among their upper classes, educated in the State schools, was the official language adopted together with the tendency to be assimilated to the non-Jews. There was a distinct contrast between this upper class and the Jewish masses in Eastern Europe who still retained their language and civilization. Concurrently with the growth of a national movement among the oppressed nationalities a similar movement developed amongst these Jews. In Russia this movement centred partly round the bourgeois organizations of the Jewish People's Party and the National Democratic Party (founded about 1906), and partly round the organized Jewish workers of Russia united in the Socialist "Bund". In 1905 the "Bund" included in its pro-gramme the demand for cultural autonomy in the Diaspora based on the Yiddish language. The aim of the bourgeois autonomists, as formulated by their leader, the historian Simon Dubnow,[1] was the organic development of the Jewish

people on lines determined by the conditions obtaining in the countries with considerable Jewish populations. They wished to preserve the Yiddish language, and to use it for instruction in schools, and they demanded administrative autonomy for Jewish communities. In Austria similar demands were formulated by the "Yiddishists" at the conference arranged in Czernowitz by Nathan Birnbaum in 1908. Both, autonomists and Yiddishists are opposed both, to assimilation and to Zionism, which aims at building up the Jewish National Home in Palestine and works for the revival of Hebrew.

[1] S. Dubnow, *Weltgeschichte des judischen Vdikes,* vol. x. p. 348 *et seq,* (Berlin, 1929).